

The Alumni Bulletin

Of Bangor Theological Seminary

Volume XXIX

SUMMER, 1954

No. 3

THE 139th ACADEMIC YEAR BEGINS

FORTY NEW STUDENTS ENROLLED

OPENING ADDRESS BY DR. THROCKMORTON

DR. DEEMS TO BE INDUCTED AS DEAN

SEMI-CENTENNIAL CONVOCATION SCHEDULED

The Seminary will open its doors for the one hundred thirty-ninth academic year on Monday, September 20th, when at least forty new students are expected to register for the first semester. The anticipated total enrollment is eighty-five, the largest in the history of the institution. This increase is due primarily to the expanded recruiting program carried on during the past year by Vice President Daniel W. Fenner.

The opening address will be given by the Reverend Burton H. Throckmorton, Jr., Ph.D., newly-appointed Professor of New Testament Language and Literature, on Tuesday evening, September 21st, at eight o'clock in the Chapel. His topic will be: "The Authority of the Bible." During the service of worship the Reverend Mervin M. Deems, Ph.D., will be inducted into office as Dean of the Seminary and Professor of Christian History by Mr. Willard S. Bass, L.H.D., Chairman of the Board of Trustees. New members of the Board of Trustees and the staff will be introduced. A reception will follow in the Gymnasium.

The outstanding feature of the coming year will be the celebration of the fiftieth anniversary of the founding of Convocation Week. Four famous Christian leaders will participate in the program which is scheduled for January 31st, February 1st and 2nd, 1955. The leader of the Beach Quiet Hour will be the Rev. Robert J. McCracken, D.D., minister of the Riverside Church, New York City. The George Shepard Lectures on Preaching will be given by the Rev. James W. Fifield, Jr., D.D., minister of the First Congregational Church of Los Angeles. Returning for his third appearance at our Convocation will be Dr. G. Bromley Oxnam, Bishop of the Washington Area of the Methodist Church; he will deliver the Enoch Pond Lectures on Applied Christianity. The Samuel Harris Lectures on Literature and Life will be presented by Dr. Elton Trueblood, Director of Religious Policy, United States Information Agency, Washington, D. C. Further details of the program will appear in the next issue of *The Alumni Bulletin*.

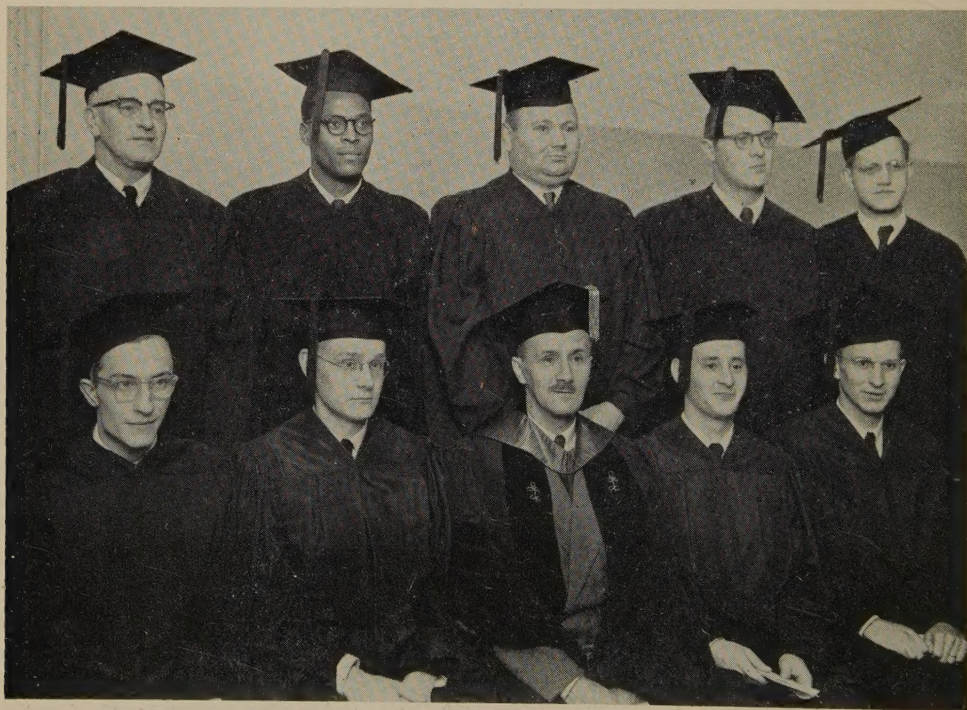
1954 COMMENCEMENT ACTIVITIES

Sunday, June sixth, witnessed the beginning of the 1954 Commencement activities with the annual Baccalaureate service in the Seminary Chapel. Dr. Andrew Banning, Buck Professor of Christian Theology, gave an address on the topic, "The Christian Hope and the Christian Spirit"; excerpts of the address are published on the following pages. The ten members of the Senior class honored at this service were: Harold Lincoln Aldrin, Blue Hill; Marvin Ronald Beinema, Bedford, N. H.; Samuel George Bovill, Ellsworth; Bekisipo Khulekani Dlodla, Melmoth, Natal, South Africa; Werner Ernst Eichel, Gevelsberg, Germany; Thomas Harvey Graves, New Harbor; Gordon Ian Heriot, Southwest

Harbor; Carl Manning Kingsbury, Dennysville; James Albert Potter, Hopkinton, Mass.; and David Edward Wigley, Solon.

PERRY MEMORIAL SERVICE

A solemn but inspiring event took place on Monday evening, June 7th, when a large number of friends and relatives gathered in the Chapel for a memorial service honoring the Reverend Alfred Morris Perry, Ph.D., D.D., Hayes Professor of New Testament Language and Literature. Dr. Perry died on January 14, 1954, after serving as a member of the Seminary faculty for nearly thirty years. Memorial tributes were offered for the alumni by the Rev. Walter K. Miller, '29; for the students by



SENIOR CLASS AND ADVISER: (seated, l. to r.) Werner E. Eichel, David E. Wigley, Dr. Andrew Banning, adviser, M. Ronald Beinema, Thomas H. Graves; (standing, l. to r.) Carl M. Kingsbury, Bekisipo K. Dlodla, S. George Bovill, James A. Potter, Harold L. Aldrin. (Not present: Gordon I. Heriot.)

Mr. Harold L. Aldrin, '54; for the faculty by Dr. Charles Gordon Cumming; for the trustees and the churches by Dr. Cornelius E. Clark.

Representative of the many words of appreciation expressed concerning our beloved teacher is the following resolution adopted by the Board of Trustees at its annual meeting and read at the service by Dr. Clark:

"Emerson once said, 'An Institution is the lengthened shadow of a man.' Professor Alfred Morris Perry produced no 'shadow', but without any question he was the kind of a Man and the kind of a Scholar who would help to make a Theological School into a Christian Institution.

"He came to Bangor a young man. He never seemed to lose the appearance of the young man. There was always a youthful vigor about him, a Christian vitality about his mind and spirit.

"Professor Perry represented a New Testament scholarship of a high order. In the classroom or in the pulpit he was never one to be caught or trapped by the minutiae of secondary considerations. His scholarship was a fine and open expression of his sound Christian spirit. His continuous desire was to find a reading of the New Testament record that would sharpen the lineaments of Christ and His Gospel and so help to bring men and women to deeper persuasions concerning the Christian Truth.

"His quiet, kindly, youthful manner made him an easily approachable professor, and without doubt scores of graduates will recall with affection the Professor of New Testament who was to them a 'Companion of the Way', with whom they could chat freely as with a friend and colleague.

"Without mention of Professor Perry's fine family this memorial would be quite incomplete. Beyond his outstanding contribution to our school as a teacher and scholar, he will be remembered as a noble husband and father, deeply devoted to his

family. His own debt to a lovely and loyal wife he would be the first to recognize. We find joy in confirming that recognition.

"'Blessed is the man that walketh not in the counsels of the ungodly', but who walks under the counsels of Christ; his counsels shall abide—and his light shall forever shine."

ALUMNI MEETING

Dr. Frederick May Eliot, President of the American Unitarian Association, Boston, was the speaker at the annual meeting of the Alumni Association. His two addresses, given under the sponsorship of the Minns Lectureship, were entitled "Preaching from the Great Tradition" and "Preaching from Living Experience." Excerpts are printed on the following pages. Members of the Bangor-Brewer Ministers Association were guests of the Alumni Association at the lectures and at luncheon.

During a business meeting the Rev. Clarence W. Fuller, '37, of Melrose, Mass., was elected President of the Association. Other officers elected are: the Rev. Charles R. Monteith, '38, of Rockland, Vice President; the Rev. William R. Wright, '34, of Bangor, Secretary-Treasurer; Dr. Cornelius E. Clark, '22, of Portland, Necrologist; the Rev. Walter K. Miller, '29, of Portland, adviser to the trustees; and the Rev. Daniel W. Fenner, '51, of Bangor, the Rev. Alfred G. Hempstead, '20, of Augusta, and the Rev. Robert H. Simonton, '50, of Skowhegan, members of *The Alumni Bulletin* advisory committee. The Association voted to contribute one hundred dollars to the Alfred Morris Perry Scholarship Fund.

GRADUATION EXERCISES

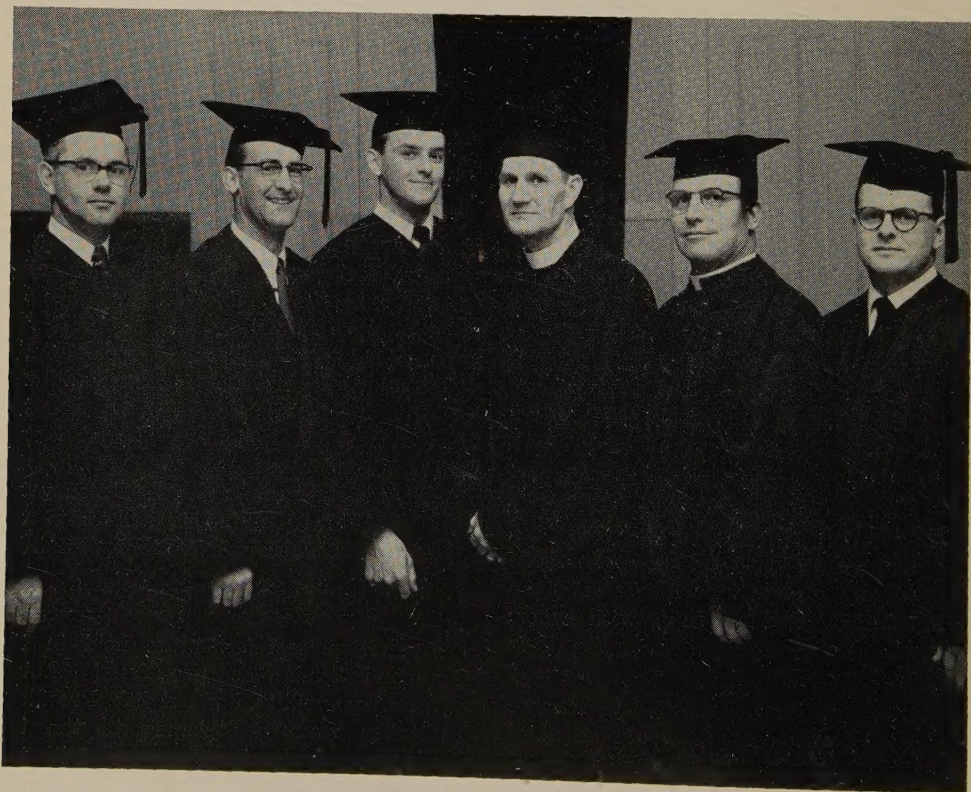
Graduation exercises were held in the Hammond Street Congregational Church on Tuesday evening, June eighth. President Whittaker awarded diplomas to the ten members of the Senior Class and, with the assistance of President Emeritus Harry Trust, presented Bachelor of Divinity degrees and hoods to the following alumni:

Eric Wilbra Bascom, Jr., of Newport; Peter Gordon Gowing of Phillips; Francis Carter Hawes of Patten; Norbert Wesley Haynes of Winslow; Chesley Harrison Laite of Houlton; and Robert Haynes Simonton of Skowhegan. Music for the occasion was provided by the Seminary choir under the direction of Mr. William R. Mague, Mus.B., and by Kenneth Gordon LaFleur, '56, organist.

COMMENCEMENT ADDRESS

The Commencement address was given by the Rev. Frederick H. Thompson, D.D., minister of the Woodfords Congregational Church, Portland, and newly-elected trustee of the Seminary. Speaking on the

theme, "Some Requirements for the Making of a Minister," Dr. Thompson told the graduates that the rewards of the Christian ministry may not come through large salaries but through joy in one's work, in the untangling of lives, in the satisfaction of using one's best ability to serve God and man. He emphasized the fact that knowledge about the Christian faith cannot take the place of faith itself. "Woe to the minister," he warned, who knows all about the life of Jesus Christ, but is a stranger to Him personally." Dr. Thompson suggested that there are occasions when the minister should not repeat what the book says, but share what the heart says. "These are times when if you know Him, Christ speaks through you."



RECIPIENTS OF B.D. DEGREES: (l. to r.) Robert H. Simonton, Norbert Wesley Haynes, Eric W. Bascom, Jr., Francis C. Hawes, Chesley H. Laite, Peter G. Gowing.

"The Christian Hope and The Christian Spirit"

A Baccalaureate Sermon by Dr. Andrew Banning

You are graduating in a year when the theme of hope is to sound forth with more clarity and strength than ever. For the churches of the world will unite to give hope new meaning and new relevance. The representatives of some 160 church bodies will test, examine, interpret, define the Christian hope. And they will seek to give to those who despair or are disheartened, a foundation of hope in Christ. Their message to the world, we pray, will put an end to the ebbing of hope in our time, and give our world new heart. It is good that your ministry should begin with the sound of this theme in your ears: Christ, the Hope of the World. If you could not share enthusiasm for that affirmation, you would not be going into the ministry of His church. There has to be hope in our ministry to men. This is what Christ has meant to the world: a source of hope, a reason for hoping, and a confirmation of it. . . .

In your ministry, you will be looked to for the word of hope. Perhaps we will not be able to say with confidence that the Kingdom of God is at hand. If we cannot, it may be because we are so much further from God than Jesus was. But bring them hope that God may still be found, even in our troubled age. Give them hope that even in this reckless and heartbreaking time Christ may still walk with us. Bring them hope that the reign of God is still possible. . . .

Such hope must be grounded in, and receive its strength from the Christian spirit. The spirit of Christ must be made meaningful, alive, and necessary to our fellowmen. The spirit of Christ has to get into the bloodstream of our time, as a directing, motivating, controlling force, if Christ is to be the hope of our world.

Now I know how easily this can be misunderstood and caricatured. The spirit of Christ can be made to seem so vague, so sentimental, as to be irrelevant. It is thought to express the misguided heresy of liberalism. I don't think it represents what is either sentimental or heretical. I don't mean by it merely an attitude of kindness, or meekness, or vague optimism. It is rather a whole new structure of life, from top to bottom. It is to begin life with a daring confidence in God's promises, and to end life by giving it back to God for His Kingdom. And in between it is the willingness to stake everything on the reality of that kingdom. What is sentimental, or heretical about that? And the persuasiveness of that program has turned the world upside down, and would do so again.

The New Life

We are often told that what gave first Century Christianity its courage and aggressiveness was the expectation that Christ would return soon. I would not want to doubt the part played by this expectation of His return. But I am inclined to doubt if it was the decisive force, either in the devotion of the Christians, or in their evangel to the pagan world. Let us assume that the New Testament reflects the mind and faith of the first two centuries of the Christian movement. Well then, consider what it was they passed on to their world. The passages speaking of an expectation of an apocalyptic coming are easily matched and surpassed by those which teach and praise the qualities of a new life, of the new man in Christ. I hesitate to remind you of them, they are so familiar. But they were a part of what the New Testament writers said to their time:

"Blessed are the poor in spirit . . . the merciful . . . the pure in heart"
 "Ye are the salt of the earth . . . the light of the world"
 "Be not anxious for the morrow"
 "If thy right eye offend thee, pluck it out . . . if thy right hand offend thee, cut it off"
 "Cast out first the beam that is in thine own eye"
 "If thine enemy hunger, feed him; if he thirst, give him to drink"
 "Sell all that thou hast, and give to the poor"
 "The kingdom of God is righteousness, and joy, and peace in the Holy Ghost"

These are not pious moralisms, which are superficial. They cut right to the heart of man's skin, and the possibility of changing human nature. These were among the flaming rays that broke the dawn of a new day. This challenge and venture of a new kind of life gave the Christian message a power beyond the land of its birth.

The Power of Christ

I think it is most necessary, therefore, to direct and restrain the Christian hope by the demands of the Christian reorganization of life. How else are we to interpret the meaning of the phrase that Christ is the hope of the world? Is it that Christ will exercise some new external power over our world that will set things right? This seems to me to go back to the concept of his mission as Messiah, which he once rejected. If he is to come again as a visible personal agent from God, what would we expect him to do differently than he did at his first coming? Would he rebuke aggressor nations, or silence those who spread evil tidings? Would he stay the hand that holds the hydrogen bomb; or, to put it more realistically, would he divert the missile or destroy the mechanism that carries this fantastic power of death through the air? Would he make the ground fertile for the millions who live on the edge of starvation? It seems to me the answer is quite clear: God chose not to use such means of power

when first he came as a living person. Have we any reason to believe He would choose such means now? Should we not believe that Christ would act now as he did then: by teaching, calling, making the blind see, turning misdirected lives around, persuading men to believe in God in a simpler and at the same time more profound way, and showing the reality of the Kingdom of God. He himself furnished the best analogy of what he was doing: he was feeding hungry souls; he was the bread of life.

The beginning of the book of Acts gives a good deal of encouragement and support at this point. It places its emphasis not on an external Christ endowed with new might, but on a Holy Spirit given to his followers. Those are dramatic words spoken to the disciples who had watched the ascension of Jesus as recorded in the first chapter of Acts: "Ye men of Galilee, why stand ye looking into heaven?" Perhaps the words that follow are also significant for the expectation of the future power of Christ: "This Jesus who was raised up from you into heaven, shall so come *in like manner* as ye beheld him going into heaven."

Our Source of Hope

But there is even sounder confirmation in the account of the book of Acts for what I have been saying. The first chapter begins with Jesus having appeared among his disciples after his resurrection. Does he now tell them what he is going to do that he had not done before? Notice rather the simple statement in the third verse of chapter one: "speaking the things concerning the kingdom." Just what he had been doing before. And when the disciples asked him: "Lord wilt thou at this time restore the kingdom?" his answer is a rebuke: "It is not for you to know the times and the seasons in which the Father hath determined." These words incidentally carry with them the implication that our

first source of hope is the Father. Then Jesus proceeds to give them his new message: "Ye shall receive power, when the Holy Spirit is come upon you." This power would enable them to be effective witnesses for him.

This, I would say, is both the source of hope, and the necessary companion to hope: the Christ who lives in us, who still teaches us, calls us, inspires us, feeds us, heals us. The Christ who walks with us and dwells in us with his Holy Spirit. This is our ministry, yours and mine, to help bring the spirit of Christ to life and to let it change human nature. For in this possibility,—that Christ can change human wills and human purposes,—lies the taproot of our hopes. For if human actions and desires cannot be influenced to change their direction, wherein lies our hope? Do we not have to make Christ's spirit the real test of the effectiveness of our ministry to the world?

A Critical Question

Let me suggest a typical but critical question with which our world is faced. We have been reading in the papers about the case of the scientist, Oppenheimer, who was questioned as a security risk, and considered unreliable. Among the charges against him was the fact that he had at first hesitated and protested against the construction of the hydrogen bomb. But should we not ask if this is reprehensible? Would not any thoughtful, responsible person hesitate to share in the making of a weapon so terrible. Is it irrelevant to ask: would Christ have protested or given his consent? The answer is obvious, isn't it? Perhaps you think that question would only be asked by a professional minister or theologian. But there are others who are asking it. One of the foremost leaders in American thought, author and lecturer, asked the same question recently, in a gathering not of ministers but of teachers from all departments of one of our great colleges. If we are failing to ask that question, he added, it is a tragic comment

on our time that the test of a man's loyalty to his country is measured by the distance he is from the spirit of Christ.

Commitment and Promise

This is our commission: to serve the spirit of Christ, and to be its witnesses. Perhaps the outlook is discouraging for the spirit of Christ to be a decisive force in our world. If so, then theological debate about the end of time, and the Lordship of Christ isn't going to save us either. But this is not an exceptional situation, that we face the possibility of failure. Our mission is always to help human beings who are close to failure. Mankind seems to be always living on the edge of failure, by reason of sin. How close to disaster our world may be, with its violence, its torturing of the mind with "truth serums" and "brainwashing," its incredible brutality, its threat to make even planetary space participate in our unholy conflicts! We could be living on the very brink of failure, as a human family.

But our ministry is still this: that we are committed to the spirit of Christ, and believe in its power to change human wills, to restore human nature, and to set men free. We are like those described in the first chapter of Acts: "to whom he gave commandment by the Holy Spirit." These two things go together: we are both under a great obligation, and we have the promise of the strength of His spirit. In an age of experimentation, with drugs and speed, with power and destruction, we are as those who are committed to make the spirit of Christ decisive, in the hope that His living influence may also through us become an effective influence; that both He, and we through him, may be "the light of the world." And when we have received and accepted this commandment, we too may receive the power of his Holy Spirit, the power to make the spirit of Christ persuasive, inspiring, healing and directing human wills and human actions, "Unto the ends of the earth." Therein lies our Christian hope.

"Preaching From The Great Tradition"

Excerpts from an Address by Dr. Frederick May Eliot

In his inaugural address a year ago, President Whittaker called for a fresh appraisal of the program of theological education, to provide churches with "a more mature ministry"; and this involves a re-appraisal of the part played by preaching in the total life of a parish minister.

Looking back over the last hundred years, it seems obvious that preaching is not the central and dominant element it once was. In his final report as Chairman of the Board of Preachers at Harvard, Dean Sperry bore testimony to this change in the colleges and universities: "Church attendance in America is apparently holding its own. But church going is by no means solely prompted by the desire to hear sermons . . . It is the service as a whole which attracts worshippers, not merely the sermon." I believe this means that preaching is now only one of the factors that, taken together, constitute the pattern of a parish church—and by no means the most important. It is the total life of the church, seven days a week, touching the lives of people at many points and in many different ways, that is significant; and the sermon is relatively a small factor. The preacher has been "cut down to size."

Nevertheless, within narrower limits, the importance of preaching remains. Increasingly, the work of the church is being thought of in terms of education; and in any educational enterprise there is a place for the spoken words that, in a phrase from a British schoolmaster quoted by Dr. L. P. Jacks, are "just enough to bring the whole thing to a point now and then." Because they are fewer in number, the words spoken by the preacher must be more carefully planned and more understandingly delivered. Cut down to size, the more mature preacher still has a role of the utmost value.

When he speaks to his people from the pulpit, the preacher will do well to bear in mind that he speaks in a representative capacity. In some pulpits, he will speak as the representative of an authoritative ecclesiastical body; in others as the spokesman for a body of doctrinal beliefs that are summarized in official creeds; but always he will speak as the representative of a great tradition—the great tradition of religion, in the deepest and broadest interpretation of that word. If he keeps this tradition as the source of his preaching, the minister will be able to avoid the temptation to use the pulpit as a platform from which to exploit his own personal ideas and opinions and prejudices.

A Complex Tradition

This great tradition is both universal and particular. It is as wide and inclusive as the love of God, and it is as concrete and specific as the tiniest meeting-house at a country cross-roads. It began when the first man stood God-conquered, and it is as relevant to the crisis in an individual's personal life today as it was to Jesus of Nazareth. The preacher who would represent that tradition worthily, as he speaks to a living congregation, must be as fully aware of the particular form which it takes in the lives of the people before him as he is of the world-wide and age-long character of the human experience we call religion. Only as his conception of religion is both universal and personal can the preacher be its spokesman in any adequate fashion.

So, too, the great tradition is both constant and changing. There are continuities that do not lose their enduring nature as they change in their form. Rooted and grounded in the soil of an ancient past, the tradition grows and changes constantly; and there is no sense in arguing which

characteristic is the more important. Both are essential. Sometimes preachers tend to underestimate one and overestimate the other; and it is this failure to keep both characteristics in mind, and in balance, that is the chief cause of futility in the preacher's work. The mature preacher will need all his wisdom to avoid that failure.

* * *

At the present time, in my opinion, the greater danger for the preacher lies in a tendency to overemphasize the element of continuity and neglect the element of new and fresh insight. The reason for this is not hard to find. We are living in a period of almost universal insecurity and anxiety; and the desire for a religion that will provide stability, certainty, and positive assurance is well-nigh overwhelming. The figure of speech that best symbolizes the religion men crave in a time like ours is a rock—the "Rock of Ages"—typifying the unchanging values for which men's hearts cry out, the security which their souls demand.

Religion as a Tree

This need must be met, but not at the expense of regarding religion as fixed and final. If religion is like a rock, it is also like a tree. If its life is in part derived from the soil into which its roots sink deep and from which it gains the power to withstand the assaults of the wind, it is also true that its life depends upon the sunlight which each year's crop of new leaves gathers and transmutes into living tissue. Living experience is as much a part of the vitality of religion as the heritage of the past; and the preacher who concerns himself only, or chiefly, with the tradition of the past, neglecting the tradition of change and growth, will not long serve the changing and growing needs of his people. If, under the pressure of the need for security, he preaches a religion that looks only backward, he will before long find that it is a false security he is offering—a stone in place of bread.

Part at least of the religion that can

meet men's needs today must come out of contemporary experience—the new knowledge, the new insights, the new revelations, the new capacities, which are the product of the very strains and stresses that they also cause.

* * *

Preaching is a cooperative enterprise, a partnership between minister and congregation; and the cooperation is valid and necessary not only in terms of the present needs of the people which the preacher must strive to serve, but also in terms of the new resources which the people are finding and from which the preacher derives new insights with which to meet those needs. These new resources are of tremendous importance, and must be adequate to provide the "answerable courages" with which William Bradford long ago told us that great difficulties must be "enterprised and overcome." I see no reason for despair or for a "return" to the religion of some earlier period; but I see many reasons for a modern, mature faith that is grounded in a theology which—in President Whittaker's words—is "essentially optimistic about the relationship between God and man, and which gives man a role to play in the divine drama of personal and social salvation."

The evidence for the reality of these new resources is to be found in the minds and hearts of the people who make up our congregations,—in their adjustment to the new ways of living made necessary by the rapid turn of events in the history of our time, by their firm common sense under incredible pressures, even by the failures which they acknowledge with new candor and courage. Certain ideas and commitments have come into their minds and souls—and have come to stay. These are the stuff out of which mature men now are endeavoring to create a new version of their ancient faith; and in that effort they deserve the help of wise and discerning and courageous preachers. There is no way back, as Archibald MacLeish has told us; there is only the way on.

The Alumni Bulletin

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Alumni Advisory Committee:

Alfred G. Hempstead, '20

Daniel W. Fenner, '51

Robert H. Simonton, '50

Alumni News is earnestly sought. Please direct to The Editor of the Alumni Bulletin, Bangor Theological Seminary.

Dr. Deems to Edit Bulletin

We are proud to announce that beginning with the next issue, Dr. Mervin M. Deems will be the editor of *The Alumni Bulletin*. For several years he has served as editor of *The Chicago Theological Seminary Register* and we anticipate that under his expert guidance our quarterly publication will increase in circulation and in usefulness to its readers. One of the first new features will be a book review section. We extend best wishes to Dr. Deems as he becomes our editorial leader as well as our Dean and Professor of Christian History.



PRINCIPALS AT ALUMNI MEETING: (seated, l. to r.) Rev. Alfred G. Hempstead, '20, new Trustee; Rev. Clarence W. Fuller, '37, Alumni President; Rev. Charles R. Montith, '38, Alumni Vice-President; (standing, l. to r.) Rev. Elwin L. Wilson, President, Bangor-Brewer Ministers Association; Dr. Frederick May Eliot, speaker; Rev. Walter K. Miller, '29, Alumni Adviser to Trustees.

MISS CHARLOTTE M. TORREY OF BANGOR APPOINTED AS LIBRARIAN OF SEMINARY

The Trustees of the Seminary are pleased to announce the appointment of Miss Charlotte M. Torrey of Bangor as Librarian, effective September 16, 1954. She will succeed the Reverend David J. Siegenthaler who has resigned in order to continue his graduate study.

Miss Torrey was born in Bangor and educated in its schools, graduating from Bangor High School in 1938. She majored in English Literature at the University of Maine and received her B.A. degree in 1943. For the past eleven years she has been employed by the Bangor Public Library. After working for a period in the Children's Department she became First Assistant in the Extension Department. Since 1948 she has been Head of the Extension Department, which serves the local schools, hospitals, and other institutions.

Columbia Street Baptist Church has given Miss Torrey her religious training and experience since her childhood. She is keenly interested in the work of the American Baptist Convention and has attended its national meeting in Boston and its missions conference in Green Lake, Wisconsin. For several summers she participated in the Baptist School of Methods at Ocean Park, Maine. Miss Torrey serves the Columbia Street Baptist Church as

chairman of the Missionary Committee, a member of the Advisory Board, a member of the Ruth Harris Missionary Society, and as leader of the Ann Judson Guild, a missionary group for teen-age girls. She is also a member of the Bangor-Brewer Y.W.C.A. and of the Maine Library Association.



MISS CHARLOTTE M. TORREY

WILLARD S. BASS HONORED BY BOWDOIN COLLEGE

Willard Streeter Bass, Chairman of the Seminary's Board of Trustees, was awarded the degree of Doctor of Humane Letters by Bowdoin College at the June, 1954 Commencement. The whole Seminary family extends sincere congratulations to Dr. Bass. In making the award, President James Stacy Coles read the following citation:

"Willard Streeter Bass, of the Class of 1896, Bachelor of Arts *magna cum laude*; Bachelor and Master of Arts of Harvard University; Overseer of Bowdoin College

since 1930; Chairman of the Board of Trustees of the Bangor Theological Seminary; Trustee and Treasurer of his old school, Wilton Academy; Trustee and later President of the Franklin County Memorial Hospital; one-time teacher in school and college; long noted for his business perspicacity; long to be remembered for his humanitarianism and support of all things worthwhile in his greater community—its youth, his church, a school, a seminary, and a college. *Honoris Causa*. Doctor of Humane Letters."

Prof. Sizer Earns Ph.D. Degree

The Reverend Leonard M. Sizer was awarded the Doctor of Philosophy degree by the University of Iowa on August 11, 1954. The editors of *The Alumni Bulletin* join his colleagues and friends in extending sincere congratulations. Dr. Sizer has been Assistant Professor of Rural Church Methods and Director of Student Field Work at Bangor Seminary since September, 1952. His dissertation was entitled, "Role Conception, Role Discrepancy, and Institutional Context: A Study of the Protestant Ministry."

Dr. Parry Completes Service

The Reverend John Burford Parry, D.D., Hopkinton, Mass., has completed his term of service as visiting Professor of Homiletics and Pastoral Theology at the Seminary. Dr. Parry joined the faculty in 1951 and for three years has faithfully made the long trip from his home in Massachusetts in order to teach three days each week at Bangor.

Dr. Parry is a graduate of the Seminary and of Yale University. In 1951 he resigned the pastorate of the Congregational Church in Wellesley, Mass., where he had served for twenty years. Previously he had been minister of the Hope Congregational Church, Springfield, Mass. All the members of the Seminary family are deeply grateful to Dr. Parry for his sacrificial service to the Seminary in preparing our recent graduates for the preaching of the Christian Gospel.

Boston Alumni Meet

The semi-annual meeting of the Boston-Bangor Alumni Association was held at the Massachusetts Congregational Conference Center, Framingham, Mass., on Monday, June 14, 1954, with Rev. and Mrs. Raymond J. Cosseboom, '37, as hosts. Those present were Robert S. Balfe, '47; Clarence W. Fuller, '38; Carl F. Hall, '34; Gretchen H. Hall, '33; Roland V. E. Johnson, '35; John W. MacNeil, '39; Dewey A. Peterson, '53; Gordon H. Washburn, '38, Secretary-Treasurer; Herbert M. Worthley, '27, President; Samuel Young, '36.

Trustees Meet in Annual Session, Elect New Members

The annual meeting of the Board of Trustees was held in Bangor on Monday, June 7th, with seventeen of the twenty members present. One major item of business was the adoption of the new bylaws to govern the affairs of the Seminary. Mr. Willard S. Bass of Wilton was re-elected Chairman of the Board. The following new members were elected, bringing the total number of trustees to twenty-five: Mr. James U. Crockett of Concord, Mass.; Justice Donald W. Webber of Auburn; Dr. Frederick H. Thompson of Portland; Dr. David Nelson Beach, '21, of New Haven, Conn.; and the Rev. Alfred G. Hempstead, '20, of Augusta.

Obituaries

'98—Sherman Goodwin died in a rest home in Pepperell, Mass., on December 18, 1953. He was born in Derry, N. H., July 18, 1867. On June 28, 1898, he was ordained at Freedom, Maine. His ministerial service included the following pastorates: Freedom, Maine, 1897-99; Orford and Orfordville, N. H., 1899-1903; South Royalton, Vt., 1903-12; Brookfield, Mass., 1912-24; Townsend, Mass., 1924-45 at which time he retired from the active ministry, taking up his residence in Townsend. During World War I Mr. Goodwin served with the Y.M.C.A. in England and France.

He is survived by two sons, Charles W. of Townsend, and Henry R. of New Britain, Conn., two daughters, Mrs. Drusilla Lyford of Sturbridge and Mrs. Katherine Lusk of Brimfield, one sister, Mrs. Lilla Clemmons, eight grandchildren and one great grandchild.

Funeral services were held in the Townsend Congregational Church on December 20, 1953, with the Rev. Everett S. Lyon, '19, pastor of the church, officiating.

'03—Daniel Lester Pettengill suffered a coronary thrombosis and died at his home in Frye, Maine, on May 7, 1954. He was the last surviving member of the class of 1903. He received the A.D.

degree from Bates College in 1906, and was ordained in Lewiston, Maine, October 22, 1907. His pastorates included: Missionary work at Van Buren, Maine, 1906-07; Moose River and Jackman, Maine, 1907-08; Oneida, Kan., 1908-09; Russell, Kan., 1909-10; Chatham, N. H., 1910-11; missionary, northern Oxford County, Maine, 1912-15. In 1915 Mr. Pettengill retired from the active ministry, making his home in Frye, Maine. During these years of retirement he served as carpenter and fireman at Hale Mill in Frye. He is survived by his widow, the former Susie Oliver of Georgetown, Maine.

Funeral services were held on May 11, 1954, in the Congregational Church of Mexico, Maine, of which he was a member, the Rev. Thomas O. DeWolfe, pastor, officiating. Committal services were conducted at the family lot in Georgetown by the Rev. Charles R. Simms of Bath.

1900—Howard Dakin French was born in Boston, Mass., May 3, 1876. He was ordained at Orland, Maine, June 27, 1900, and served the following pastorates: Orland, Maine, 1900-05; Hampden, Maine, 1905-12; Steuben, Maine, 1912-23. In 1923 he retired from the active ministry and made his home in Natick, Mass. During the years 1925-36 he was employed as a professional genealogist, and from 1936-40 he served as librarian of the New England Historic Genealogical Society. He died in Natick, Mass., on April 21, 1954. Surviving are his widow and a daughter, Marjorie.

10—Frederick Rogers Champlin died in Waterville, Maine, November 10, 1952. He was born in Westerly, R. I., on January 1, 1883, attended Dartmouth College, 1914-15, and was ordained in the Christian Church at Kittery Point, Maine, June 29, 1905. He was pastor at Kittery Point, Maine, 1905-07; Holden and Dedham (Cong.), 1909-11; Cotuit, Mass., 1911-13; West Hartford and Wilder, Vt., 1913-15; Wilder, Vt., 1915-16; in business, residence, West Hartford, Vt., 1916-22; pastor, Albion, Maine, 1922-28; farming, residence Albion, Maine, 1928. Mr. Champlin had been in poor health for several years and his death took place in a convalescent home in Waterville. Funeral services were held in the Albion Christian Church on November 12, 1952, the Rev. Nelson M. Heikes

officiating, and burial was in the family lot at Bradford, Maine.

He is survived by four children, Frederick R., a practicing physician in Waterville, Warren and Mary, both of Waterville, and Mrs. Helen Clark of Albion. Mrs. Champlin died on March 4, 1948.

21—Oscar Lawrence Olsen died while visiting his physician in Sandwich, Mass., on February 6, 1954. He was born in Brownville, Maine, May 12, 1884, moving with his family to Bangor twelve years later. In Bangor he prepared for work in the field of business and for twelve years worked in offices in the City of Bangor, later entering the Seminary for his training for the ministry. He was ordained at Tremont, Maine, June 6, 1922. His pastorates included: Southwest Harbor, Tremont, and McKinley, Maine, 1918-28; Castine, Maine, 1928-39; Wareham, Mass., 1939-54. As a tribute to his outstanding leadership in McKinley, the chapel built during his pastorate was named Olsen Chapel and later, in 1945, Mr. Olsen attended the dedication services of the Olsen Memorial Congregational Church.

While in Castine Mr. Olsen served on the School Committee, was Treasurer of the Red Cross Chapter and President of the Lions Club. In Wareham he was Treasurer of the Federation of Churches and Chairman of the Board of Trustees of Tobey Hospital, and member of the Board of Tobey Old Ladies' Home.

Funeral services were held in the First Church in Wareham, February 10, 1954, Dr. Frederick M. Meek officiating, and on February 12, 1954, services were held in the Hammond Street Church, Bangor, where Mr. Olsen was a member as a young man. Burial was in Pine Grove Cemetery, Bangor.

He is survived by his widow, the former Miss Inga M. Forseth of Bangor, three brothers, O. A. Olsen of Nottingham, N. H., Guy M., and Freeman Olsen of Bangor, three sisters, Miss Jessie E. Olsen of Bangor, Mrs. Grace M. Farrell of Philadelphia, Pa., and Mrs. Agnes B. Field of Montclair, N. J.

25—Leon Arthur Dean died suddenly at his home in Ashtabula, Ohio, on June 30, 1954. He had been recuperating from a heart attack suffered on March 30th when a sudden seizure resulted in his death.

Mr. Dean was born in Keene, N. H., December 19, 1897, and was ordained in the Forest Avenue Church of Bangor on November 3, 1925. He served as student pastor at Vassalboro and Riverside, Maine, 1923-24, and as pastor of Forest Avenue Congregational Church, Bangor, Maine, 1925-31; Veazie, Maine, 1927-31; Wachogue Community Church and Sixteen Acres Church, Springfield, Mass., 1931-34; Amesbury, Mass., 1934-38; Wellfleet, Mass., 1938-43; Fairfield, Conn., 1943-53; and Ashtabula, Ohio, 1953-54. Surviving are his widow, the former Miss Dorothy Brown, and a daughter, Carol.

- '35—George Victor Wolf died in Bethesda Hospital, North Hornell, N. Y., on May 31, 1954 following a heart attack. Born in New York City, September 8, 1910, Mr. Wolf received the A.B. degree from Bowdoin College in 1937 and the B.D. degree from Bangor Seminary in 1938. He was ordained to the Christian ministry in the Madison Avenue Presbyterian Church, N.Y.C., February 19, 1939, and was pastor of the following Presbyterian churches: Waddington, N. Y., 1939-42; Wolcott, N. Y., 1942-51; Hornell, N. Y., 1951-54. Before going to Waddington in 1939, Mr. Wolf was student pastor at Bedford Park Presbyterian Church in New York for one and a half years and spent about six summers working as summer pastor of the New York Missionary Society.

Mr. Wolf served as stated clerk, director of young people's work, and committee chairman in the Presbytery, and was a member of various Synod committees. He was a member of the Hornell and Hornell and Vicinity Ministers Association, of Lodge No. 331, F. and A. M. of Hornellsville, and chairman of the Hornell Migrant Committee. He had recently been appointed to represent the Protestant denominations on a committee to advise on the religious program at Alfred University for the coming year.

Funeral services were held in the First Presbyterian Church of Hornell, Dr. William H. Hudnut, Rev. Ward B. Flaxington, and Rev. William J. Semple officiating.

He is survived by his widow, the former Miss Adeline Stephanek, and by twin daughters, Shirley Mary and Susan Emily.

Installations and Ordinations

- '31—William H. Nicolas was installed as pastor of the North Congregational Church, Cambridge, Mass., on February 7, 1954. The parts were taken as follows: Call to Worship Rev. Stephen C. Lang, '09; Scripture Lesson, Rev. Robert M. Phillips; Sermon, President Frederick W. Whittaker, '43; Statement of the Scribe of the Association, Rev. Thomas W. Kidd; Act of Installation, Rev. Ralph E. Bayes; Prayer, Rev. Silas W. Anthony; Charge to the Minister, Rev. Earl W. Douglas; Charge to the Church, Rev. Frank E. Duddy; Declaration of Installation by the Moderator, Mr. Arthur S. Browne; Benediction, Rev. William H. Nicolas. (*Address: 112 Upland Road, Cambridge 40, Mass.*)

- '40—G. Stanley Keast was installed as pastor of the Congregational Church in Freehold, N. Y., on May 9, 1954. The sermon was given by President Emeritus Harry Trust, '13. Other parts were taken by Miss S. Edna Story, Rev. Stanley J. Keach, Mrs. Belle Robinson, Rev. Clarence B. Gould, Rev. Philip K. Swartz, Arthur K. Blaze, and Rev. Lee Fletcher. (*Address: Freehold, New York.*)

- '52—Eric W. Bascom, Jr., was ordained to the Christian ministry in the High Street Union Church, Newport, Maine, on May 9, 1954. The parts were taken as follows: Scripture Lesson, Mr. Ernest B. Johnson, Jr., '52; Sermon, Dr. Charles Gordon Cumming; Statement to the Congregation, Rev. John A. Morrison, '28; Vows of Ordination, Rev. Eric W. Bascom, Sr., '27; Charge to the Church, Rev. Arlan A. Baillie; Prayer, and Laying on of Hands, Dr. Marion J. Bradshaw; Declaration of the Office Conferred, Rev. Walter K. Miller, '29; Charge to the Minister, President Frederick W. Whittaker, '43; Benediction, Mr. Bascom. (*Address: Newport, Me.*)

- '53—William P. Gray, Jr., was ordained to the Christian ministry in the Quincy Point Congregational Church, Quincy, Mass., on April 4, 1954. The parts were taken as follows: Call to

Worship, Rev. Peter V. Corea; Invocation, and Lord's Prayer, Rev. Robert Haldane, Jr., '51; Sermon, Rev. J. Burford Parry, '10; Statement to the People, Rev. W. Arthur Rice, '41; Examination of the Candidate, Rev. Bedros Baharian; Prayer, Dr. Horace G. Robson; Right Hand of Fellowship, Rev. George A. Hodgkins; Benediction, Mr. Gray. (Address: *East Millinocket, Me.*)

Births

Congratulations to:

- '40—Kathleen and Forrest Higgins on the birth of a son, Forrest Cleveland, Jr., on Jan. 1, 1954. (Address: *85 Myrtle St., Claremont, N. H.*)
- '51—Thelma and Frederick Robie on the birth of a son, Charles Frederick, on February 21, 1954. (Address: *118 Main St., Madison, Me.*)
- '52—Patricia and Stanley Schmidt on the birth of a daughter, Sandra Lynette, on March 22, 1954. (Address: *R.F.D. #1, Cortland, Ohio.*)
- '53—Delphine and William Gray on the birth of a daughter, Kathleen Helen, on January 24, 1954. (Address: *East Millinocket, Me.*)

Alumni Notes

- '07—On July 15, 1954 we received a new address for William P. Ames. (Address: *646 Missouri St., Lawrence, Kansas.*)
- '09—Milton V. McAlister has moved from Kennebunk, Maine, to South Paris. (Address: *60 Pine St., South Paris, Me.*)
- '10—A change of address for William Swainson. (Address: *37 Maple St., Danielson, Conn.*)
- '11—James A. Fraser has moved from Barnesville, Georgia. (Address: *Valparaiso, Florida.*)
- '12—Charles L. Kinney retired from the active ministry at the meeting of the Maine Methodist Conference. (Address: *Corinna, Me.*)

- '16—Louis Green is leading his church in an expansion program to erect a new educational building at a cost of \$150,000. (Address: *142 Broad Blvd., Cuyahoga Falls, Ohio.*)
- '18—J. Albert Hammond has resigned from North Congregational Church in Saco, Maine, where he began his ministry in 1948. (Address: *4 Berwick Court, Sanford, Me.*)
- '19—Charles H. Meeker, minister of the First Congregational Church in Key West, Florida, from 1951-54, has accepted a call to the Community Church in Plantation. (Address: *385 East Acre Drive, Plantation, Fort Lauderdale, Fla.*)
- '22—Clifford V. Cross has moved from Fryeburg, Maine, to Wickford, R. I. (Address: *73 Preston Drive, Wickford, R. I.*)
- '25—A change of address for H. Newton Clay. (Address: *40 Court St., Westfield, Mass.*)
- '28—Lloyd E. Marble is now serving the Union Congregational Church of Oakland Beach, after a pastorate of four years in the Congregational Church, Wilmington, Vt., 1950-54. (Address: *Oakland Beach Union Cong'l Church, Warwick, R. I.*)
- ex-'29—John L. Brown, pastor of the First Baptist Church of Cobleskill, N. Y., observed the 25th anniversary of his ordination on January 29, 1954, with special services on Sunday, January 31st. At the morning service on Sunday Dr. S. S. Feldman was the guest preacher. An open house for friends followed in the afternoon at the parsonage, and in the evening a special service was held with officers of the Schoharie County Ministers Association taking part and sermon by Rev. Francis K. Wagschal. (Address: *13 Washington Ave., Cobleskill, N. Y.*)
- ex-'34—Charles S. Sowder has a change of address. (Address: *54 High St., Wakefield 11, R. I.*)
- '35—E. Charles Dartnell was honored by his many friends in Bangor-Brewer and vicinity at a public testimonial luncheon in the Brewer auditorium on January 14, 1954. The following is taken from a newspaper write-up in connection with the occasion: "He's at home whether in the pulpit, a potato field, performing feats of magic, or giving a baccalaureate sermon, guiding a gunner in the woods, giving ad-

vice as a psychologist, performing a wedding ceremony, or officiating at a basketball game . . . The reason he has so many friends is because he has been a friend to others. So it is fitting that such a man should be honored by his many friends for what he has meant to them and for what he has contributed in service to this area. The Daughters of the American Revolution have already paid tribute to him as an outstanding citizen; now everyone who knows and admires him has that same opportunity." (*Address: 70 South Main St., Brewer, Maine.*)

'36—David R. Hickland is now serving the Methodist Church in Lisbon, Me. He formerly served the Methodist Church in Machias, Maine, 1953-54. (*Address: Lisbon, Me.*)

'37—Raymond J. Cosseboom, who has served the Congregational Church of North Middleboro, Mass., and the chaplaincy of Bridgewater State Farm since 1944, has been called to serve as minister and manager of the Framingham Congregational Center. (*Address: Plymouth Church, Congregational Center, Framingham, Mass.*)

'40—A change of address for William C. Ford. (*Address: 3440th ASU, Inf. Tr. Ctr., Fort Benning, Ga.*)

'41—Wilbur P. Parker has been called as minister of the Rochester Federated Church. (*Address: Rochester, Vt.*)

'43—Edward L. Manning, who has served as minister of the Union Church, Pride's Corner, Me., from 1952 is now minister of the Boothbay Harbor Congregational Church. (*Address: 56 Oak St., Boothbay Harbor, Me.*)

'44—Paul E. Syster, pastor of the United Church in Chicago, Ill., since 1948, is now serving the Congregational Church in Hastings. (*Address: 610 North Lincoln Ave., Hastings, Nebraska.*)

'46—George R. Blue has been pastor of the Congregational Church in Lubec since March, 1954. He formerly served the Congregational Church of Preble, N. Y., 1950-54. (*Address: Main St., Lubec, Me.*)

'46—John M. MacNab has resigned his pastorate in New Lebanon, New York.

'47—Stanley D. Lundberg has gone from the Plymouth Congregational Church, Dodgeville, Wis., where he has been

serving since 1947, and on Feb. 1, 1954, began his ministry in the Bethlehem Congregational Church of International Falls, Minn. (*Address: 506 Eighth Ave., International Falls, Minn.*)

'47—Robert G. Morris has accepted a call to the South Congregational Church of Lawrence. He formerly served the Congregational Church of Rowley, Mass., from 1950-54. (*Address: South Cong'l Church, Lawrence, Mass.*)

'48—Raymond A. Michel, since 1948 minister of the Congregational Church of Campbellstown, Ohio, has accepted a call to the Covington Congregational Church, effective March, 1954. (*Address: 116 North High St., Covington, Ohio.*)

'49—Mary C. Clapp is now pastor of the Congregational Church in Windsor. (*Address: Winsor, Mass.*)

'52—Richard K. Bailey, who has been serving as student pastor of the Federated Church in Kenduskeag, Me., has accepted a call to the First Congregational Church in Hadley, Mass., effective July, 1954. (*Address: First Cong'l Church, Hadley, Mass.*)

'52—Frederick M. Connell, Jr., closed his pastorate with the East Haddam, Conn. Congregational Church (1953-54) and is now in newspaper work. (*Address: Cordova Times, Cordova, Alaska.*)

'52—A change of address for Robert C. Field. (*Address: 4701 Colfax Ave., South, Minneapolis 9, Minn.*)

'52—Francis C. Hawes was appointed to the Methodist Church of Patten at the session of the Maine Methodist Conference. He served the church at Winterport, Maine, from 1948-54. (*Address: Patten, Me.*)

'52—Everett A. Murphy is now serving as student pastor of the churches in Hartford and Quechee. (*Address: Hartford, Vt.*)

ex-'52—A change of address for Dawson W. Burt. (*Address: 21 Grimes Rd., Rocky Hill, Conn.*)

'53—C. Raymond Probst is serving the West End Congregational Church in Bridgeport, Conn. He served as student pastor of the Congregational Church in Milford, Maine, from 1951-54. (*Address: 265 Colorado Ave., Bridgeport, Conn.*)